Lutheran Herald

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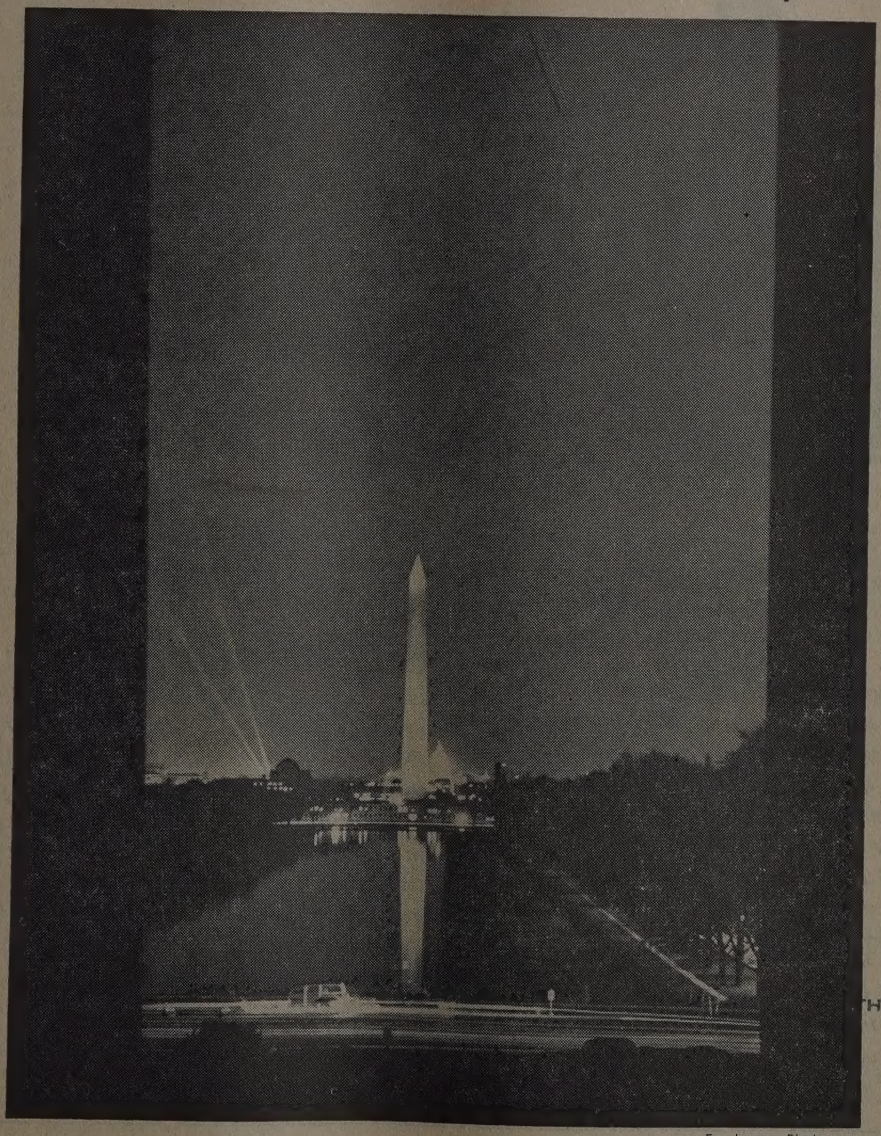

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rge that supplication, prayers, intercessions, and thanksgiving be made for all men . . . for all who are in high positions, that we lead a quiet and peaceable life . . ." (I Timothy 2:1-2).

LUME XXXIX MINNEAPOLIS, MINN., FEBRUARY 22, 1955 NUMBER 8

Silhouette by Harmon

Thy Cross, O Lord

A PRAYER FOR LENT

THY Cross, O Lord, rises above the clamor of the restless world. It shames the pretensions of men, blinded by their own conceits. For seeking souls it is "the Rock that is higher than I."

AS WE begin this Lent, Thou crucified One, we pray Thee that it may be a season of meditation. Help us to turn our eyes in upon ourselves, that we may see ourselves as we really are—lost and condemned without Thee, helpless and hopeless in our own strength. Then turn our eyes to the Cross of Calvary. Attune our ears to Thy voice of pardon and peace. O suffering Savior, draw us to Thy Cross; there let us lay our burdens down.

LET these Lenten days be a time of surrender, of consecration. Small though our abilities may be and meager our means, yet Thou canst use them, if our hearts are willing. As we walk our ways, let Thy Cross overshadow us, its symbol of sacrifi ennoble us, its power enable us. As Thy mercy h saved us, make us tools of Thine to do Thy will.

SAVIOR, Thou didst promise that when Th wert lifted up from the earth, Thou wouldest dr men to Thee. Draw them now to the Cross up which Thou wert lifted. Look in compassion do to this world of Thy creation. See here the childr of men in their need. See their doubts and fears a insecurity. See their sorrows and burdens and a tresses. See their temptations and their sinning. Th are Thine, Lord Jesus. It was for them Thou di die. Lead them by Thy Spirit to Thy Cross. Th accept them and make them new.

BLESS this Lent, O Christ of the Cross. For T Name's sake, bless it. Amen.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Ed**

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Minneapolis, Minn., Feb. 22, 1955

Lutheran Herald

A Ministry Not of Fear

Alvin N. Rogness*

t was a safe and good world in 1920. On Sunday after-
oons we would gather at the family homestead, grand-
ather and grandmother, their nine children, and their
fteen grandchildren—25 or 30 strong—for a supper
hat grandmother prepared and served with easy grace.
here had been a war, to be sure, a war to end all wars
nd to save the world for democracy. But the war was
ver, and my uncle was back from the grim military
ssignment of playing in the Walter Reed Hospital
and and using his season pass to see the Senators play
aseball.

The Western world was still an optimist, in 1920.
rogress was still good, and man was still spiraling
pward on an inevitable evolutionary cycle. Day by day
n every way we were growing better and better. And
ny boy with the Bible under one arm and Horatio
lger under the other could count on honesty, frugality,
ndustry, and a proper sprinkling of piety to carve out
bank presidency for him.

Then came 1929, the bleak and dry thirties, the rising
umors of tyranny, the marching of military feet, and,
efore the decade was over, the Blitz. When half a
ecade later, the weary world collapsed on the echoes
two gigantic bombs at Hiroshima and Nagasaki, a
ew era of fear dawned upon the easy hopes of man
nd a new mood of crisis loomed over the naive utopias
man.

Then man began almost intuitively to cast about
r some anchor beyond his own technical ingenuities,
eyond the resident forces of his own history, beyond
e resources of earth itself. His proud Babel was gone,
nd he began looking for a new home.

Never in this century surely, and perhaps not since
e New Testament era itself, has there been a more
spicious and glorious day for the preaching of the
ospel than there is today.

The strident assurance of the seasoned apostle Paul
his young pastor-student, Timothy, can be flung full
to the teeth of today's weary, disillusioned, and panic-
icken age: *"For God gave us not a spirit of fearful-
ss, but of power and love and discipline."*

"WE BRING THE WORD OF ANOTHER"

This hour of my installation is an awesome moment for me. It is perhaps not less so than one Palm Sunday, soon twenty-one years ago, in a day of fewer fears, when you, the Church, my fellow priests in the Lord, ordained me to the office of the Holy Ministry. In the intervening years, each time I have stepped into my pulpit, I have tried to be aware of the terrifying and glorious task it is rightly to divide the Word of Truth. This day you make of me a sort of central symbol for this high responsibility of the Church. Like Moses, I have prayed God that someone else could better take this place. And, like Moses, I approach the office only in the faith that strength and wisdom not my own will be at my elbow, and that the sustaining hands of brothers will be there in the hours of need.

It is indeed the task of all believers to witness the Word of the Lord. It is peculiarly ours as the chosen pastors of the Church. And, it is singularly ours whose responsibility it is to teach and train the men who are to receive your ordination.

We could easily betray the age and our Lord. We are ambassadors. We bring the Word of Another. If either in arrogance or in sloth we bring more or less than the Word of God we betray Him and our commission. The Word is its own defence and its own adornment. If in intellectual pride we seek to say more than this Word, or if in intellectual caution we say less than this Word, we have distorted the office of the ambassador to be something other than an ambassadorship.

At that moment—the instant he intrudes himself between the Word and the people—he ceases in fact to be an ambassador. He is an ambassador only as he is an agent, a carrier of the message of Another. His only portfolio is in and of the Word of God. He must bring to his commission every gift of the Spirit available to him, the zeal of true piety, the rich tools of intellect, the flaming light of imagery, the sharp sword of powerful rhetoric, the love of people—he must employ them all, but for the restrictive purpose of conveying the Word of Another. To do less or more is to betray Him who sent us forth with His Word.

This is the address delivered by Dr. Rogness at his inauguration as president Luther Theological Seminary, St. Paul, January 14, 1955.

To do less or more is also to betray an age weary of human speculation, an age waiting wistfully and bewilderingly, almost unknowingly, for someone to say, "Thus saith the Lord."

Half a century ago Robert Ingersoll, at the graveside of his younger brother, said, "Life is but a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

It is our glad commission to declare to a groping, stumbling world that their cry is met with more than tormenting echo. We declare that "God, who in sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . ." This Word, both in Scripture and in the Living Word of the abiding Christ, is not of fearfulness, but of power and love and discipline.

HERE IS A WORD OF LOVE

Ours is a ministry supremely of love. It was the love of God for this world that sent the Savior who Himself told us, "By this shall all men know that ye are my disciples, that ye love one another."

But the first motif in this great, divine symphony of love is judgment. We replace one set of fears with another. A man who fears for his life must learn to fear for something greater than life. An age in panic over survival must be distracted from the issues of survival by the more elemental fear of God. A man pulls the covers over his head to muffle the roar of the storm, and I come to tell him that there is a poisonous asp under his bed. Jesus told the multitudes: "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell: yea, I say, fear him."

Today's pulpit can easily be seduced into giving false comfort. That which fills our churches may not be Godly sorrow that worketh repentance unto salvation, but mere mundane anxieties that, unarrested, work only death. To lend the pulpit to the fears of the roaring winds may be stark betrayal if the asp goes unchallenged. The current juke-box piety, the fervor for peace of mind, the grandiose promise of social planning, even the railing against societies avowedly atheistic, may be the enemy's own mask to defraud the age and the Church of its only salvation.

In every age fallen man must be brought up short to confront the judgments of God upon his rebellious nature and order. The cry of John the Baptist, "Repent ye, for the Kingdom of God is at hand," is the first stern, strident chord of the Gospel's symphony of love.

For, to seek any solution to the human problem wit out recognition of the ultimate soil of all fears, that man's deep hostility, rebellion, and estrangement fro God, is to engage in a ministry which itself is of fe If it were possible to turn back the clock to the p atomic era, or to perfect a great world government, to dissipate the forces of Communism; in short, if m could make on this planet a war-less world order, ev so, man's fallen and guilt-ridden nature would hat out a whole new litter of fears to torment the ear For only perfect love can cast out fear, and perfect lo is itself the Lord, the reconciling, redeeming God.

It is the glorious message of God's love in Chr and His Cross which for twenty centuries has been t only effective candidate to come to grips with the hor of nameless human fears. The ministry of this messa may seem altogether too naive and individualistic mission. But fear stems not from Moscow or Washin ton, China or India; the root of the world's fear lies millions of unreconciled hearts and wills. The seco half of this grim century may be as dark and unprom ing as the first, but men, one by one, may take he from the bracing words of our Epiphany Scripture Isaiah: "Arise, shine, for thy light is come, and t glory of the Lord is risen upon thee. For, behold, dar ness shall cover the earth, and gross darkness the pe ples: but the Lord shall arise upon thee, and His glo shall be seen upon thee."

There is the safety of the light in the very midst swirling darkness. There is a table spread in the ve presence of the enemy. There is a salvation in the ho when the foundations shake and the mountains a swept into the midst of the sea. The love of God Christ is the cleft in the Eternal Rock where ma trembling spirit takes refuge and finds rest.

LOVE IS NOT PASSIVE

Christian man is not left to bask on the beach in t sunlight of God's love. He is not bivouacked in a sere rendezvous with the Lord until the moment of his fi adoption. Out from this tryst he sallies forth into t maelstrom of this world's politics and economics, governments and industries, its arts and sciences, take the planet captive for the Lord of the planet. F our faith and the spirit of our ministry is also of *pow* Although of ourselves powerless and incompetent, cr tures totally dependent upon Another, we live in newness of life which is power.

There is no ground in Scripture for surrendering t world to the enemy. Christ has not abrogated the wor He has overcome the world. And we, His children, to take His world captive for Him. We, too, are to light to dissipate the darkness. We are leaven and s We are neither conformed to the world, nor isola from it; we are to transform it. As we are redeem

order thereafter to be sanctified by a new and radical ower, so we become troops of the invasion and, to- ether as a Church, we become God's bridgehead to possess the world which He has redeemed.

To stop short of this task is to deny our commission. Ve fall victim to religious romanticism and a new form monasticism when we evade the vast social implica- ons of the Gospel. The hope we have for the power God to work its miracles in the life and forms of e body social are limitless; for, we are committed to e fact that with God nothing is impossible.

There is no optimism in all the world to parallel is. The social expectations of the secular optimist are stricted to both limited ends and limited resources. le works to make the world a better place for man, d he works with the frustrating wills of men. We ork out from a vast eschatological Kingdom or Empire possess the world for the glory of its Lord, and we ork with the resources of far-flung Empire itself.

Nor do we work under the compulsions of dread and nic; we work in the glad tempo of forgiven sinners ho have been restored to sonship, and who already ve been given the Kingdom. We have been forgiven, d therefore we forgive; we are the loved ones, there- re we love; we have been given mercy, therefore we be- me the merciful; we have been given a Kingdom, erefore we go on to possess it.

The radical passion of gratitude to God which at the oss makes us new creatures, this gratitude and praise God flows out into the vineyard which is at our very ows—into service of God for men, individually and llectively. We are spurred on, not primarily by some opian hopes for the future; we are driven on by an ent out of the past, the cross of Jesus Christ our Lord d Savior. And within us is the Spirit of God, con- yed through Word and Sacrament, working in us will and to do. The odds against us may be over- helming; nothing we do may seem to stem the tide God's fearful judgments unloosed in this twentieth ntury. But the outcome for what we have been pleased call Western Civilization or the Modern World is most irrelevant to our commission. The world may ss away, but we have the assurance that the Word of d, His sure promises, shall not pass away.

SCIPLINE, SELF-IMPOSED

urs is a spirit and a ministry not only of love and of wer, but also of discipline. This glad life of freedom Christ, with its triumph over the guilt, dominion, d eternal punishment of sin, imposes upon itself the ciplines of love. The Spirit that bloweth where it eth is also a spirit of order—the order of a new law liberty. The fruits of faith are not a violation of the of God. As the Apostle buffeted his body for the sake of the Gospel, so the Church and its people live a life of grateful discipline.

We who are of the Reformation tradition, heirs of the glorious recovery of freedom in Christ, face one of our most perplexing and most realistic tasks in recovering for ourselves individually and as a people of God some expressions of profitable disciplines. Historically, Protestantism can serve this world or fail it to the degree that it fails or succeeds in discovering and employing the spiritual and moral disciplines through which this untamed, divine life of love may witness in power.

We come to this age in a spirit, not of fearfulness, but of power and love and discipline.

If any segment of mankind or of the Church of Christ has good cause to confront the age in gratitude and with boldness, it should be the ministry to which we have been ordained and pledged. God give us grace not to fail Him nor His Church nor mankind!

Ministry of Music

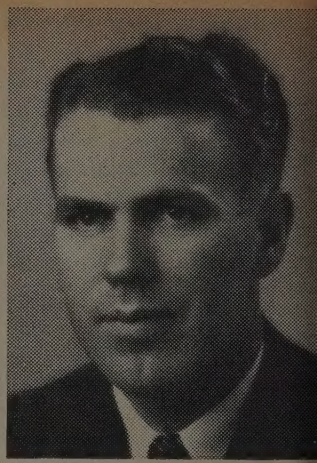
Oscar R. Overby

With the new year well on its way, and with the sunsets in the Far West growing brighter and more alluring day by day, we begin to wonder if the music of the spheres has a corresponding crescendo among us, especially among our church youth and choir singers who have their eyes and anticipations set on events to come at the Golden Gate of San Francisco. The convention scheduled out there for next June is fraught with stirring prospects and opportunities. Yes, the imagination cannot follow the trends and tunes that seem to be heading for an all-time ensemble in that picturesque setting. The milieu of humanity and crucial confrontments which are in the picture call to our ministry of music for a super-inspired articulation. A great field day is challenging every talent and spirit to get ready.

The chorus song at San Francisco will have to be outstanding—and so it will be if our choirs will sense this day of visitation and go to work. We are wondering if our choirs, youth and adult, are optimistically planning to make the trip to the convention a part of a memorable summer. The International Choral Union is making its plans now to be ready on the scene for a massed chorus of thousands. Every choir in the ELC is a member of our Choral Union, and it is hoped that all the choirs will seriously consider sending as many representatives as possible. Now is the opportune time, however, to prepare the singers for the big assignment. If the chorus songs are mastered at home the singers will be liberated and ready to perform with abandon. The song will be spontaneous, flexible for interpretation, and will ring with power. The thousands of voices can

(Continued on page 192)

A Memorable Meeting



Conrad M. Thompson
Director of Evangelism

A strange feeling came over me as my plane began to circle over the city of Berlin, Germany. Many unusual thoughts crowded into my mind as we approached troubled territory. But it was a sobering experience to go to the Buchhandlung Johannesstift and there to meet with twenty-five pastors from the East Zone, particularly East Berlin. Here were men bearing some of the "flesh wounds" of persecution and suffering, of hardship and discouragement.

The purpose of our meeting was to share with them the results of the meeting of our Commission on Stewardship and Congregational Life of the Lutheran World Federation held at Kiel, Germany, October 15-20, 1954.

Evangelism was the topic presented by the writer and much of the ensuing discussion centered around the opportunities to evangelize under circumstances which were unusual and difficult. One pastor defined evangelism as a "victory news report," a "dynamic witness to a victory already won." One would expect notes of discouragement and defeat. But in addition to the positive definition of evangelism, the pastors almost without exception spoke of their difficulties as "stepping stones" in Kingdom work.

Though church attendance is better than before the occupation, there are many difficulties in doing the work of evangelism. Of main concern are the young people. One pastor pointed out that the youth were forced to agree to Communist teachings or be expelled from school. As a result, many of the older youth go to West Germany for their education. Young people are reluctant to have their names on the rolls of church organizations, but they are fearless in attending church services and Luther League.

A deep note of regret was voiced by another pastor concerning opportunities missed when their country was free. (All of us could speak the same concerning missed opportunities.) He recalled the many times he had called at the homes of the people for money and other matters, but had failed to confront them with the living Christ. As long as God gives us grace, he said, we must work. This is no time to theorize; we must evangelize while there is still grace. In this spirit the pastors of the East Zone in Germany have chosen as their theme verse for the year, "The harvest is indeed plenteous, but the laborers are few."

The meeting with these battle-scarred Christian pastors was a memorable one. I'll never forget their testimony concerning the difficulty of lay envangelism work because of Communist spy work, of trying to couns
some who may be spying on them in an attempt to see
out their opinions and attitudes concerning Commu
ism. One sounded a note of warning. He said: "Whe
Judgment Day comes, our hands must not be empt
of souls. We must bring in the sheaves and prese
them to Christ the Bride before it's too late."

Driving from West Berlin to East Berlin I noticed th
sign: "You are now entering the democratic way
life." It is a life of chains, not freedom. It is a "demo
racy" of forced voting, compulsory agreement wi
teachers and government officials, starvation wages, a
everyday-life permeated with fear. Yet, as I saw th
Russian soldiers walking here and there, I thought
this—Christ died for them also. Christ loves them a
came to seek them too. We must love them for H
sake and pray for them, that they also may know wh
it means to be free from the bondage of sin, more i
portant than any other freedom.

Though there is tremendous contrast between E
and West Berlin's rebuilding as well as material pr
perity—almost as different as day and night—yet the
is oneness of purpose of the Church and its pasto
that of proclaiming Jesus Christ as Lord of all. T
Church is rising to new heights as oppression and p
secution surround it. They say that few staunch Chr
tian people are leaving the East. They sense a need
loyalty to that which is basic to the struggle for rig
eousness and peace, the Church of Jesus Christ.

Driving from East Berlin to West Berlin one see
picture of an American flag with this caption, "T
flag stands for freedom." It is a sobering thought
cause of what has been sacrificed to give us our fr
dom. But it should also make more urgent our da
prayers for millions behind the Iron Curtain that th
may know Him, whom to know is to be free inde
May we include our East German pastors and oth
Christians in our daily prayers!

I Sing, and Sing, and Sing

RNS Photo

By MARY REBECCA CLAUS

I was not blessed with a singing voice. I was not even blessed with a voice that carries a tune satisfactorily. But when I attend church on Sunday morning I sing, and sing, and sing.

Our congregation is a small one, but one richly endowed with things that matter spiritually. The majority of the members seem to be able to sing and harmonize as no other congregation I have known. I'm inspired and enthralled, and I want very much to sing too. To sing louder and louder. But I dare not, for I cannot carry a tune. So I sing very softly, much as a small child. And the music swells around me, touching every nerve. All about me the people sing. They sing as one glorious voice. They sing praises to God, and I sing right along with them. And when the service is ended, perhaps I may not always remember all the pastor said, but the thrill of the music is still upon me. I want to keep on singing, but I have no singing voice. So I must do what I can with what I have. Words are my forte; and I use these words to tell others of the joyous ecstasy I feel when praising His name in melody.

Albeit I cannot carry a tune, I often wonder, as the music soars upward into heaven, if perhaps my off-key voice is sweetened and in tune—if perhaps God hears only the music that is in my heart. And the thought gives me comfort as I sing, and sing, and sing in church on Sunday morning.

"Incredible Interruption"

Writing in the *Walther League Messenger,* February issue, our good friend and favorite Lutheran columnist, Dr. O. P. Kretzmann, has this striking statement: "That incredible interruption which broke the backbone of the ages—the Cross of Jesus Christ." On the threshold of Lent (this issue of LUTHERAN HERALD is dated the day before Ash Wednesday), we want to borrow Dr. Kretzmann's expression as the focal point of a few remarks.

The Crucifixion of Jesus was truly an interruption in the headlong rush of the years. Like a traffic signal which brings to a halt a rushing, careening procession of automobiles, to give someone else a chance, so the Incarnation, the Life, the Passion, the Death, and the Resurrection of the One we call our Lord halted the onward rush of history. A lonely Cross on a hill outside Jerusalem was an interruption. It brought humanity face to face with itself—for the first time in centuries of growing and increasing apostasy. A true religion which had deteriorated and then crystallized in its deterioration was brought up short at the sight of a Man it had formally condemned, hanging on a Cross which was to become a symbol of God's intervention in the affairs of His people. Mighty Rome, world conqueror, symbolized by the part Pontius Pilate played in erecting that Cross, was brought up short too, at Calvary, an interruption in its course of conquest from which it never recovered. Before the sun set on Crucifixion Day, the centurion, another symbol of Rome's power, was to acknowledge publicly that "this was the Son of God."

So is the onward course of humanity still interrupted by the Cross. Mankind may evade it; men may close their eyes as they try to pass it by. But the Cross still stands athwart the highway along which mankind progresses toward its ultimate humanity. The Cross is to this day an "interruption."

An incredible interruption, in fact. Why incredible? Think a little, and you will see: A Baby born in a stable and cradled in a manger; a young Man who does not seem to have held a remunerative job in his life; a Dreamer who went about doing good—which pays no dividends; a Preacher who didn't even have a congregation or a church or a parsonage; a Faith Healer who didn't charge for His services; a Subversive, seemingly treasonable to both Jewry and Rome; now a convicted Criminal dying on a cross, two other criminals His sole companions. Can such a One be anybody? Who is this to interrupt the course of history? Incredible!

Yet it was He who "broke the backbone of the ages." Quite aside from His divinity, considered simply as a human being, none has so changed the course of history as He did. Men date time from Him. Known history is

EDITO

"Before Christ" or "After Christ." Those who hav never accorded Him worship nor recognized His divin ity use the "B.C." and "A.D." designations; each tim they do so, they tacitly testify to Him as the Breaker o the backbone of history.

Those who know Him for what He is acknowledg His place in history still more plainly. In all His earthl walk, they see His humiliation. Back of it, they recog nize Him in His exaltation—as the One who was in th beginning with God, the One who was God, the On before whom, one day, all shall kneel and all confes that He is "Lord, to the glory of God the Father." The see in the Cross the interruption which sealed foreve the fact of forgiveness of sins. To them the Cross o Jesus Christ is incomprehensible on this side of eternit But it is not incredible—far from it.

All this has a bearing on the weeks that now begi Under God, guided by the Holy Spirit, Lent can becom the mountain top of any Christian's life, as it has alwa been of the true Church's life. Let it be a time of Sel examination; let a careful look at yourself under th shadow of the cross interrupt your way. Let it be time of Reconsecration, as you once again acknowledg the lordship of Christ and His right to dominate yo life. Let it be a time of brightened Vision, as you s the world whose rush may have been interrupted, b which do not yet see that the remaining way throug life must be different. The entire mission of the Chur is implied in the Lord's Palm Sunday utterance, "An I, if I be lifted up from the earth, will draw all m unto myself.

Above all, let it be a time of Adoration. Just that Adoration. Adoration—a word at the same time ephemeral and so real. In His Word, as you read aga and again the story of His Passion. In your silent hou of prayer and meditation, when none can see but G alone and none can hear but His Spirit. In your fello ship with other believers as you worship in His hou In your communion with Him as you kneel at H Table and receive there the gifts which the cross m possible. A time of Adoration—simply that.

If Lent is all that—and it can so easily become that—then you can revise the sentence with which begin. Read it again: "That incredible interrupt which broke the backbone of the ages—the Cross Jesus Christ." Can you not now revise it to read: "T incomprehensible interruption which stayed my hur ing feet, which gave their hurry meaning and goal a purpose, which then sent me on in His glad servic

IALS

Ought They Marry?

One would think that the final word on so-called "mixed marriages" had been spoken long, long ago. Yet questions continue to bob up with frequency and regularity, leading one to suspect that here is a perennial problem, one which needs to be aired every so often. Perhaps the somewhat impersonal nature of an editorial page, with the rather anonymous "we" which is one of its prerogatives, makes it as good a place as any to ventilate a difficult subject.

What is a "mixed marriage"? One between persons who do not have the same religious convictions. It may be the marriage of a Jew and a Christian; of a Protestant and a Roman Catholic; or (although this does not so frequently raise questions) of members of different Protestant groups.

In recent weeks two "exhibits" in the never-ending stream of contributions to the subject have come to the editor's desk. They differ from most of the material which has been mentioned here over the years in that neither article is from a specifically Protestant source.

First let us mention an article which appears in the February, 1955, issue of the *Catholic Digest,* a condensation of an article which first appeared in a magazine named *Parade.* Title: "We Wouldn't Marry Each Other Again." Author: the Roman Catholic husband of a Lutheran wife. It is a heartbreaking account of the rugged road any conscientious, religiously-minded couple must travel if they enter upon a "mixed marriage" between Roman Catholic and Protestant.

The husband writes with perfect candor, facing squarely all the difficulties of adjustment and the stumbling blocks to happiness which beset him and his wife from the day they determined to overrule the objections of parents, priest, and pastor and embark upon a "mixed marriage." He writes with deep understanding of his wife's problems, with a realization that hers has been hard is the more difficult part to play.

The two decided to remain in the faiths of their respective upbringings. So the woman must sign the usual "pre-nuptial agreement." The marriage was performed by the man's priest, but could not, obviously, be held in the sanctuary of the church. The minor adjustments of marriage were many; the major ones were terrifying. The low point of despair came, as is usually the case, when children were born—children who were to be brought up in a faith at best foreign, at worst repugnant, to the mother. And so on and on.

The conclusion drawn is that, while such a "mixed marriage" may, after a fashion, succeed, it is rough going! How rough, the author demonstrates by referring to a recent study of a group of marriages, 4,108 in number, which ended in divorce. Of these five per cent involved couples of like faith; 15% involved "mixed marriages" of all types; and 21% were of Protestant-Roman Catholic admixture. The remaining 59% claimed no church affiliation. The author closes his article with these words: "If we had it to do over, we wouldn't marry each other again."

Now bear in mind, please, that this article was written by a Roman Catholic and is printed in a Roman Catholic periodical. Further, bear in mind that it concerns good people, devout people, the kind of people who, had they shared a common faith, could have made of their home a little "heaven on earth." We consider the article the most telling criticism of "mixed marriages" we have ever read.

The second document is far different. It is "Public Affairs Pamphlet No. 204," published by The Public Affairs Committee, Inc., a non-profit educational organization in New York City. There is no clue as to the religious affiliation of the author, Algernon D. Black. Certainly, the pamphlet shows no religious bias.

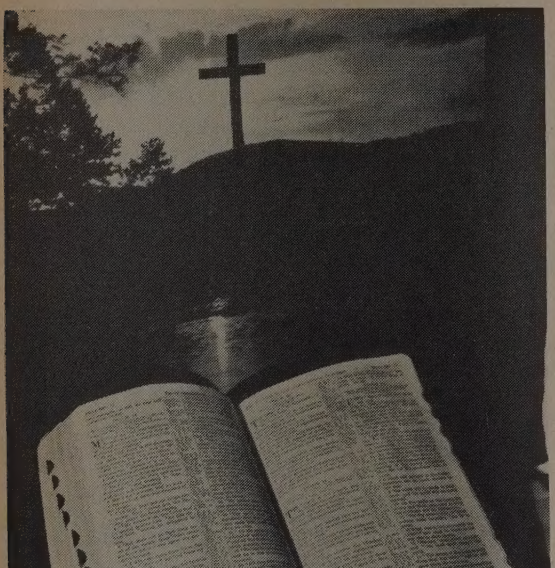
This is a much more elaborate discussion of "mixed marriages" than is the article referred to above. While it neither out-and-out condemns nor approves "mixed marriages," one draws the conclusion that the author considers that such marriages may well be completely successful. We believe, however, that it is fair to say that Mr. Black considers that *the more superficial the religious convictions of the parties concerned, the greater the chance of a successful marriage.*

If our conclusion is correct, it actually means that Mr. Black presents fully as strong a case against "mixed marriages" as did the writer we discussed earlier. A successful "mixed marriage" would then, in a real sense, imply that one, and preferably both, of the parties to the marriage must let "tolerance" or "indifference" replace earnest convictions. That, surely, is an impossibly high price to pay for a "successful" marriage.

The entire subject of "mixed marriages" will continue to be agitated. Mr. Black states that "it is estimated that today one out of every five marriages unites young people of different religious beliefs and ancestries." The sober conclusion one must draw is that a tremendous responsibility rests upon parents, pastors, mature Christians generally, to instruct and warn. The responsibility resting upon young people includes a realization of the supreme worth of the immortal soul—his own or another's—which may be placed in jeopardy by a marriage which attempts to mix the unmixable.

God's Book Is the Best

N. C. Rensl



RNS Photo

THE HOLY BOOK—"Ye do err, not knowing the Scriptures, nor the power of God." Matthew 22:29.

RNS Photo

Greatest Missionary—The Holy Bible

The best book is the Bible, and the best author is God. These two statements belong together and are based on the significant prayer of Jesus, "Sanctify them through thy truth: thy word is truth." Jesus wants us to live by God's Word and in His Word, and so He said: "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me."

Not all men will accept the dogmatic statement at the beginning of this article. Many hold that ideas, or the thoughts of men, rule the world, and that in the world man is the master. The philosophy of materialism and humanism attempts to explain all existence and motion in matter and its results; and this because of laws immanent in matter itself without the interference of immaterial or supernatural powers, thus ruling God out of existence. The emphasis then is on man and an abandonment of all concepts of the supernatural. Materialism holds to a spontaneous generation of life out of lifeless matter. It says lifeless matter has the highest reasoning powers. It holds that blind chance makes the colossal heavenly bodies proceed with such mathematical precision that it is possible to determine their exact position.

A living cell is a miracle of design and fitness, of reason and of an almighty power. It is utterly senseless to give such power to senseless matter. Could the brain think itself into existence by a thinking process it did not have which was immanent in the clod of matter it was? How foolish man is to believe that matter will adjust itself according to the way men think regarding it? We are thankful that man can go to the Book of Truth in regard to this and get his dignity back again as he listens to the One who said, "Let us make man in our image, after our likeness." The same One commanded that the universe come into being—reason, life and spirit, and all this is—when He uttered that first spoken Word.

In the giving of His inspired Book, God the Author used human authors as His penmen, at various times over a period of fifteen hundred years, revealing to His people facts He wanted them to have about Him: as their Creator, their Redeemer in Christ Jesus, His Son; and their Sanctifier, the Holy Spirit in the three persons being One God (II Timothy 3:16-17; II Peter 1:21). The three-in-one God Author is eternal, was never had a beginning and never will have an ending. He *is God* before the world was formed and *is God* after the world is gone. God told Moses to tell Pharaoh that His name is *"I Am."* By that He meant that He is a Being who always *is*. There is no *was* and *will*

ith God. He does not take time to listen to so many rayers today and so many tomorrow. If five million eople are praying to Him at 9 o'clock in the evening, Ie does not have to listen to them at 9 o'clock, for He as all eternity to His time. There are no yesterdays, days, and tomorrows. With God it is still 1776 and ready 1976. It is all *eternal* time, or in human lanuage we would say *present* time to Him who is a pirit, an unseen, existing, eternal being in three perons, each being co-eternal and co-equal.

low that we know a little about the Author we can ok briefly at the Book and our conclusion must be at it is the best book of all, for none can compare ith The Book. The first book of the Bible, Genesis, ves us much about the sciences, but it is primarily religious document with religious ends. It tells us a God of love who blueprinted and made a world ith human beings in it to honor and glorify Himself; w they responded with sin, and how this same lovg God promised a Savior and chose for Himself a race people from whom He could come in the fulness time. It lays the foundation for all the great docines of the Bible. It is the source of the stream of e holy writings of the Bible. From the day in Eden hen God said that a seed of the woman should bruise e serpent's head and until the angel Gabriel appeared Mary in Nazareth, God's promise of a Savior was peated many times in the succeeding books of the ld Testament in various forms of promises and prophees.

God called Abraham about 2000 B.C. and promised at the Messiah should be of his family line, out of s descendant Jacob, through King David and his n Solomon. The books of Samuel, Kings, and Chronles show us that during times of earthly plenty, health d ease, most people do not spend much time readg and rejoicing over God's promises of a Savior and eliverer. They did not feel the need of One to save em until evil days came in the division of the monchy after Solomon, Rehoboam, and Jeroboam, and e wars between Israel and Judah, and the heathen tions, which followed.

In 722 the people of the ten-tribe kingdom of Israel ere captured and deported by Shalmaneser to Assyria d lost to history so completely that to this day they e spoken of as "the lost ten tribes of Israel." To the uthern kingdom of Judah came the Babylonian Capity in 587 under King Nebuchadnezzar. Infidelity and olatry received their wages.

God had sent prophets to warn all of them in both ngdoms, again and again threatening to punish them th exile to a heathen land unless there was a real and national repentance from spiritual death to the living God. Men of God who cried out in these times were Isaiah, Ezekiel, Jeremiah, Hosea, Amos, and others of the minor prophets, as well as the oral prophets of Elijah and Elisha. Their messages were both of judgment and mercy. God repeated to those whom He was about to punish "that good word," and renewed His promises of a Messiah.

The Old Testament books make clearer and clearer the prophecy of the Messiah, and after a four hundred year period of silence Jesus is born, and the New Testament books tell about the Messiah who came to save His people and found His Church, as found in the Gospels and the book of Acts, and about His teachings in works of Paul and the other New Testament evangelists. The New Testament books make clear that Jesus our Savior was the Messiah who by His death and resurrection wrought redemption, not only for the Jews, but for all mankind. Whosoever believeth in Him has the forgiveness of all his sin and real fellowship with Him in His Church here on earth, and is assured of the Abundant Life in the Church Triumphant as found in the last book of the Bible, the Revelation to John.

God's Bible is the best history book of all, for it is truly "His Story" from Genesis to Revelation. All of the sixty-six books are needed, for through them runs the red thread of redemption, Jesus the Atoner, the One who reconciled us to God and brought about Peace (II Corinthians 5:19; Romans 5:1).

If the first chapter of Genesis is unreliable or is to be scrapped because of scientists or evolutionists who do not agree with its record of creation, then our only written reliable record of the beginning of the universe, the origin of the race of man, and reason for other beginnings is gone, such as the beginning of human sin, the beginning of the revelation of redemption, the beginning of human family life, the beginning of godless civilizations, the beginning of the Hebrew race, the beginning of relief administration under Joseph, and others of a lesser character. If the last book of the Bible, Revelation, or if even the last chapter is taken away, the end of all things is unknown. If you take away Genesis you have lost the explanation of the first heaven, the first earth, the first Adam, and the fall in paradise. If you take away Revelation you have lost the complete truth of the new heaven, the new earth, man redeemed, and the second Adam in paradise regained.

Therefore we must conclude that the whole Bible, with God as the Author, is the best of all, and that no other book can compete with it, for "His Word Is Truth."

Contrast—But the Same Lord

Rolf A. Syrdal

SOUTH AMERICA AND MADAGASCAR

The mission situation today affords many contrasts. In some areas there is full religious liberty and in other areas oppression and even persecution of Christians. In this report we are presenting two such contrasting countries—Madagascar and South America. The one thing they have in common is that there is encouraging progress in our mission work in both areas in Madagascar, with the favorable conditions created by a friendly people and government; in South America, in spite of the difficulties placed in the way of Protestant workers and congregations.

South America

One of the big needs in the general work of our Lutheran missions in South America has been a theological seminary. We have dreamed and planned for such a seminary for the past few years. The logical site is Buenos Aires, Argentina. The ULCA gave concrete impetus to the realization of these plans by starting building operations on a plot of ground owned by their church in Buenos Aires. Final plans for conducting this Union Lutheran Seminary were reached at our Union Lutheran Conference last summer in Brazil.

The director of the seminary is the Rev. Bela Lesko, a Lutheran refugee from Communist Hungary. Also at that time the Rev. Levon Spath, superintendent of the ULCA mission in Argentina, was elected president of the Board of Directors. All participating Lutheran bodies have representation on the Board.

The cornerstone of this new seminary was laid November 28, 1954, and the first class in theology will be matriculated on March 17 this year. We are happy for this fine development in Latin America in which we, through our mission in Colombia, are participating. The classes will be conducted in Spanish and will serve the Spanish-speaking people of Latin America as well as members of the Church formed by European colonies in that country. It is felt that this institution will not only serve each Lutheran mission and Church to fill its needs for theological training, but will help to draw them all together to a united front in ministering to t people of that large continent.

We have in previous reports mentioned the area Parpa on our mission field. This is a little mount village where there has been a Protestant commun conducting an active program for many years. Th chapel was destroyed three years ago. When I was th last summer the people were meeting in a farm hon 240 people were present for services. Since then t have begun preparations for re-building the chapel a have plans for re-opening the Protestant school that closed by the government last summer. The people h little money and therefore are doing most of the w themselves. Miss Belva Nerlien reports that men vol teer to work two days a week and that there are average of 15 working each day. She reports as follo

"They are now ready to bake the brick and have p mission to open a coal mine just a hundred meters fr the brick oven. They have cut beams for the roof don't remember the other details of the work. To courage good and prompt attendance on work da they write down the names of the men who come the time they arrive. They may talk if they do not terrupt their work by so doing. If someone gets to cl ting and forgets to work, the rest call out to him, 'H let the wind get through!' Then he bends again to task. There is a group of women along each time w cook the mid-day meal in a neighboring house—eve thing in one kettle. Contributions toward the meal brought by each worker."

The Colombian leader of this group went to Department of Education to appeal for permit for opening the schools in two areas, Parpa and Mausa. was not granted the permit but the man in the edu tion office who refused the permit also refused to put action into writing.

On January 18, the following telegram was recei from the Parpa area: "Mayor arrived Saturday. Thr ened us harshly, announced destruction of propo

The photos at the left show the building committee studying the plans for the Lutheran Theological Seminary in Buenos Aires, and the framework for the seminary in the right photo. When completed, this Lutheran seminary will serve most of the Lutheran churches and missions in South America.

uilding, and will not permit school nor meetings." his is a blow to the fine Christian community in Parpa, ut they have taken it in stride and have said that they till have not lost hope. It is to be remembered that arpa is in an area in Colombia where, according to overnment constitution and agreements between Co-mbia and the United States and Colombia and the JN, there should be full religious liberty. It is also vident that it is the agents within the government vhich have made these promises of liberty, who are vio-ating that agreement. The priest of the area has par-icipated directly in guiding the opposition to this Prot-stant congregation. The opposition therefore is carried ut by responsible people in government and Church ather than by an uncontrolled mob, as the opposition vould have us believe.

he encouraging thing about this whole development s the spirit of the Protestants themselves as they con-inue their work in any way possible. One instance is ur Colombian worker who is living and serving in Medellin, having spent most of his time in later years in iterature work together with the Rev. Arnfeld Morck. astor Morck reports as follows about some special evan-elistic work that this native is now carrying out:

"It was back in 1949 and 1950 that he ran a column or some months in the *El Tiempo,* Colombia's leading ewspaper. A lot of people wrote in. He got a file of ver 500 interested people who had written to him. In his column he gave the Protestant interpretation of the Gospel, in short, concise Christian messages. When cen-orship ruled his column out of the paper in 1950, the vhole thing was dropped.

"When he started to work with me last January he nentioned the correspondence and it sounded to me ke a possible open door now when it's difficult to work n other ways. He began then, with the authorization f our conference, to write to these people again. A lot f letters were returned because some people had moved nd others were no longer interested. There are about 200 who haven't answered but apparently received the letters.

"Out of the 500 contacts he set up a new correspondence list. He sent out one letter in July and one in November, and in all has contacted 800 persons. Of those who have answered there are nine who already are members of the Evangelical Church. When he learns that they are members of other churches somewhere, he drops them from his list and encourages them to attend their own church. Naturally, we want to cultivate some of the contacts that are in Bogota and anywhere near our territory.

"He has 68 listed as having shown definite interest in the Gospel. To these he wants to send the correspondence course which he has received from the 'Lutheran Hour.' The course consists of 60 lessons which he wants to mimeograph as soon as he gets a machine. He has the promise of using Quanrud's for the time being. Three who replied showed definite lack of interest. There are a few who are on the borderline. He says that there are about 220 who have perhaps received the letters but have not answered. He's going to keep writing them to see if there is definite interest or if they should be dropped."

This same man is also beginning special work in his own home. He reports about this work as follows:

"On Friday the 14 we started with evangelistic services in my home. We began by showing slides on the Life of Christ. That night we had an attendance of about 60 persons. Several of the neighbors who could not attend gave their excuses and promised to come in the future. The Quanruds do not attend these meetings now because we have believed it better to keep foreigners out of the picture for the time being until the territory is more open."

Madagascar

Miss Mayme Stevenson and Miss Agnes England have recently arrived in America from Madagascar on their regular furlough. Miss England is residing in Cleveland and Miss Stevenson in Chicago.

In Madagascar we have our full freedom to worship and proclaim our Lord. There is a growing Church that is taking on added responsibilities for reaching the Malagasy people. Our missionaries are working with them and guiding them in this work.

(Continued on page 192)

Schools and Colleges

Edited by the Division of Higher Education

LUTHER COLLEGE BAND ANNOUNCES ITINERARY

The itinerary for the spring tour of the Luther College Concert Band has been released by the director, Weston H. Noble. The band now in its seventy-seventh season will present 13 concerts in six midwestern states from March 3-14.

A highlight of the Luther band tour this year will be the appearance at the Music Educators Conference (North Central District) in Cleveland, Ohio, March 8. Several thousand educators from the ten-state area will be in attendance. The only college instrumental group to perform at the conference, the Luther band will give the concluding concert of the four-day program.

The remainder of the schedule is as follows: March 3, Portage, Wisconsin; March 4, Waupaca, Wis.; March 5, Milwaukee, Wis.; March 6, Nappanee, Indiana; March 7, Columbus, Ohio; March 8, Cleveland, Ohio; March 9, Detroit, Michigan; March 10, Hicksville, Ohio; March 11, Columbia City, Indiana; March 12, Chicago, Ill.; March 13, Beloit, Wis.; and March 14, Decorah, Iowa.

BUSINESS TEACHERS CONFERENCE HELD AT CONCORDIA

Northwest business teachers met at Concordia College February 11 and 12 in their eighth annual business teachers' conference. Guest speaker was L. M. Collins, Dallas, Texas, educational consultant for IBM, former member of the faculty of Texas A&M College. Director of the conference was I. R. Larson, head of the department of business education at Concordia.

The conference included a demonstration on teaching the electric typewriter, as well as discussions on advanced shorthand and transcription and the general business information needed by students. The teaching of beginning shorthand was also discussed followed by a question period.

Mr. Collins is a member of the executive board of the Mountain-Plains Business Education Association and president of the Fort Worth chapter of the National Office Management Association.

CLIFFORD OLSON RETURNS TO STAFF OF AUGUSTANA COLLEGE

Music professor Clifford J. Olson has recently returned to Augustana College after a four and one-half month leave of absence in Chicago.

Professor Olson studied voice at the Chicago Conservatory of Music under the tutelage of Madam Sonia Shornova. In addition, he took classwork under the renowned French vocalist-instructor Mortial Singher.

Olson resumes his duties this semester as instructor of courses in Christianity and music, history of music, and vocal pedagogy, and again becomes available for private instruction.

Shortly after the war, Olson was awarded a medal for his work in Norwegian music by the Norse *Studenter Sangforening*, a student singing group of the University of Oslo. In 1948, King Haakon VII of Norway awarded him the St. Olaf medal for his distinguished contributions to Norwegian-American culture.

BERG ART CENTER AT CONCORDIA FEATURES DISPLAY OF SCULPTURE

The Berg Art Center at Concordia College, Moorhead, has featured an exhibit of sculpture by the Minnesota Sculpture Group. The exhibit opened Sunday, January 30, and ends Saturday, February 19.

The exhibit was organized by John Rood of Minneapolis, well-known artist, writer, and teacher. He teaches at the University of Minnesota and his book on sculpture is widely used. There are four pieces by Mr. Rood in the Concordia College Display.

The sixteen artists represented in the show work in a variety of materials, such as bronze, limestone, lead, ceramics, and many types of wood. Sculptors featured are: Norma Bergman, Leah Bernstein, Mary Sue Bruner, Rolfe Nyberg, R. Clyde Scribner, Lilamae Wick, all of Minneapolis; Miriam Gordon, James Lau, Alice Richards, Peter Lupori, Edith Ruvelson, all of St. Paul; Virginia Furru, Shakopee; Walt Portermain, Rochester; Ruth Sussman, Cottagewood; and Mil Swanson, Wayzata.

CAMPUS NEWS NOTES . . .

The next production of the Concord Theatre will be "Shadow and Substance," a four-act comic tragedy b Paul Vincent Carroll. Under the direction of Mr. Donald Spencer the pla will be presented March 3, 4, and 5 the Old Main Chapel.

In 1937-1938 "Shadow and Substance" had a successful run on Broa way at which time it was cited by th New York Drama Critics Circle as t best foreign play of the season.

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The ELC Student Conference wi be held on the St. Olaf Campus o Friday, Saturday, and Sunday, Marc 11, 12, and 13. Details of the pr gram will be printed at a future dat

*

Faculty additions at Luther Colle include Harland Michelson, Minn apolis, who is an instructor in the d partment of sociology. A graduate St. Olaf College, Michelson has be a teaching assistant at the Universi of Minnesota while working for l doctor's degree in sociology.

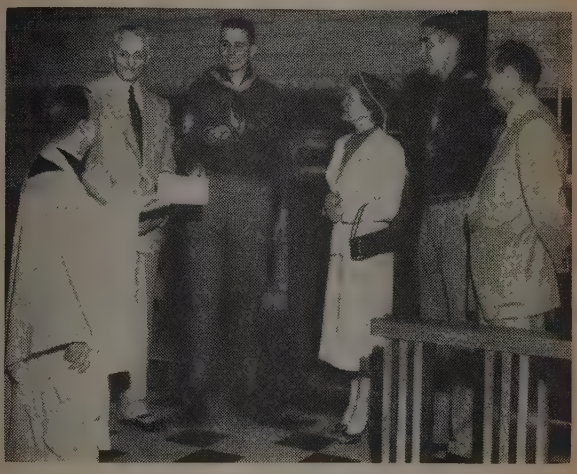
Helen Tatley, director of parish ed cation at Decorah Lutheran Chur is conducting a course of the Par Worker in the field of religious ed cation. She is a graduate of the U versity of Minnesota and the Luther Bible Institute.

Dean of Students, Clair G. Klost is on leave of absence for furth study and work on his doctoral diss tation. Einar Johnson will serve dean of men for the remainder of t school year.

Boys' Work in the E.L.C.

Loren M. Ness
National Director

Menomonie, Wisconsin



Stevens Point, Wisconsin

Warren, Minnesota

Chicago, Illinois

Photos on this page show recipients from several states of the Pro Deo et Patria Award.

The above picture is of the participants in a Pro Deo ceremony at Trinity Lutheran Church in Stevens Point, Wisconsin. Shown are the Rev. Orvis Hanson, Dr. A. R. Cook, Eagle Scout Larry Cook, Mrs. Ted Holthusen, Eagle Scout Greg Holthusen and Mr. Holthusen.

In the upper left photo are three scouts who were awarded Pro Deo medals at Our Savior's Lutheran in Menomonie, Wisconsin. They are Eagle Scouts David Cotts and David Boe and Life Scout Gary Aamodt. Participating, as shown in the picture, were Philip Johnson, Scoutmaster; Cotts, Pastor E. T. Boe, Intern Donald J. Ostroot; Boe, and Aamodt.

The center left photo shows Eagle Scout James Olsen receiving his church award at Our Savior's Church in Warren, Minn. He is pictured with his parents Mr. and Mrs. Russell Olsen and Pastor Melvin Sucher. Also pictured are Assistant Scoutmaster Ulric Johnson and Neil Mattson, troop committee chairman.

The Pro Deo et Patria was also presented to four scouts at Grace Lutheran Church in Chicago, Illinois, as shown at the lower left. They are, first row, left to right; Jack Lundgren, First Class Scout; Paul Sarlund, Eagle; Robert Spatafora, Star Scout, and Westcott Leline, Life Scout. The second row, left to right; Mrs. Elmer Lundgren; Mrs. Pentti Sarlund; Mrs. Bernard Spatafora, and Mrs. Arnold Leline, and the back row, left to right, Everett Heineman, post advisor; Pastor Owen Gangstead, and Scoutmaster Pentti Sarlund.

All Hail His Power Harold B. Kildahl

THE FIRST SUNDAY IN LENT
February 27, 1955
Text: Luke 10:17-20

Elation, surprise and gratification, are combined in the words of the seventy disciples who returned to make their reports to the Savior. They had been having a tremendous experience, as they learned the power of Jesus' name.

Let's take our cue from that for today—the power of His name. Isn't it true, not now only, but always in the history of the Church, that the power Christians have known, the power the Church has known, the power that has uncovered wickedness and evil, the power that has thrown light on dark places, the power that has helped the sinner in his upward quest, the power that has transformed the weakling into a man of spiritual strength, the power that has lifted the alcoholic from slavery to freedom, the power that has carried the Gospel message to obscure places of the world, and the power in our day that stands as the most formidable barrier to the spread of atheistic forces is the power of Jesus' name?

It doesn't seem quite right that Christian people, the disciples of Christ, should be elated, surprised, or amazed at the power of His name. He is the Son of God with power. He is the Savior of the souls of men. He is the One sent from God. He is the One with grace for sinners, strength for the weary, rest for the discouraged, balm for the broken-hearted; but He is also the One with victory in His wings, who shall in the end triumph gloriously over all that would destroy the world and men within it. Therefore, it is in order to ask —why surprise? Are we not prepared to witness the power of the eternal Son?

And why don't we act on it as well? The reluctance of Christian people to permit the free flow of His grace in life hinders His power and limits His influence in the world of men. His hands and feet, His tongue and voice, His work and influence are found in the hands and the feet, the tongues and the voices of His people—of you and me. Why then be reluctant to use the power that is at your disposal as you go along in life meeting the forces of evil, witnessing the break-down of righteousness as evil intrudes upon the lives of men? Stand for something, friend, and stand against something too.

Above all, "let your joy be full" as you contemplate with holy thankfulness the fact that by the grace of God in Christ Jesus your name is written in heaven. Saved by grace is more than a pious phrase. It is the truth, the truth for you and me accomplished by the power of His name. Therefore as you live, live high in the expectation that in you and through you there will be accomplished the great things of the Lord. Amen.

Ministry of Music

(Continued from page 181)

then be fused into a tone-miracle which supersedes voc limitations.

We list again the songs to be used at the concert San Francisco and urge the choirs throughout t Church to procure copies and include them in the regular rehearsals and Sunday performances. They we selected with this purpose in mind also. All numbe are available at Augsburg Publishing House, Minn apolis.

Praise, O Praise, Our God and King, Wolff. Con H 2009
O Send Thy Light Forth, Balakireff. JFB 4163
Break Forth, O Beauteous Heavenly Light, Bach. Au 1044
Make a Joyful Noise Unto God, Glarum. HM 1682
Let Song Be Beautiful, Kranz-Overby. Kjos 5151
The Cradle, Arr. P. Christiansen, Augs 1091
Praise to the Lord, Arr. F. M. Christiansen. Augs 76

Contrast—But the Same Lord

(Continued from page 189)

The work of the missionary varies. The Rev. T. Braaten is in charge of the work in two large missio districts. One of these districts has had a missiona only for a brief period of time. In this village a chur is now being built. He writes:

"The church in Antanimora is not finished but t walls are up and the roof finished so the congregatio has held services there since the month of Decembe Naturally, they are happy because they have had meeting place since the cyclone destroyed the old chur completely.

"To be sure, I was not anxious to undertake th kind of work during my last years on the field, f away from my station, but I had no choice. After t church was destroyed, the congregation had gather in a little room on the mission land, which is co trary to law. When I had to take over Antanimor the District Chief in Ambovombe notified me th the Protestants in Antanimora held services contrary law. So I sent him a petition asking for a tempora authorization even though contrary to law. This granted, provided that a church be constructed as so as possible.

"There is much left to be done such as windov doors, cement floor, and plastering. The furnishin needed, such as pews, chairs, tables, and altar ri the natives will have to take care of. For altar the is a gift from one of my friends here. However, t money on hand will not suffice to finish the churc It will probably be enough for windows and floor, b not for plastering."

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY IN LENT

The Lesson: Revelation 3:7-13

The Gospel: Mark 9:17-29

Monday, February 28
PREACHING

Read I Corinthians 1:18-25

For Jews demand signs and Greeks seek isdom, but we preach Christ crucified.

Every sincere pastor knows that the ardest, yet the most wonderful, part his work is preaching. When he goes to the pulpit he is there to speak for od. He is not there to make a show of mself, but to declare God and His hrist. This he tries to do clearly and ith conviction.

At one time a man said that preaching ould be stopped for a while because the ople were tired of it, and that this ould be a welcome change in the Church. ut he was all wrong. The glory of the hurch is the Lord of the Church, and He n be seen only as He is declared.

The central message of the Word of od is that Christ died for sinners and at He rose again from the dead. Every od sermon presents this truth and serves win hearts to Christ. This is the purse of Christian preaching.

Our heavenly Father, we ask Thy blessg on our pastors. Help them to declare hy truth and Thy love. Amen.

Tuesday, March 1
SEEKERS

Read John 12:20-26

So these came to Philip . . . and said to him, "Sir, we wish to see Jesus."

Seekers are interesting people, and these men were on the right track. Their search was for Jesus. Philip must have been excited when they came. Their quest was written on their faces, and now they were close to the end of their search. The account does not tell us whether they saw Jesus, but He was told that they were there to see Him. Jesus said, "The hour has come for the Son of man to be glorified." Perhaps that means that He did show Himself to them.

Seekers are still among us. Some people spend their whole lives looking for something they need, and never find it. It is our business as Christian people to help them find what they are looking for. If they cannot put it into words it is still this same goal: "We wish to see Jesus."

We can invite people to church. We can pray for them. By the way we live we can help lead them to Jesus. We can help the seekers find.

Wednesday, March 2
LIMITED VIEW

Read Exodus 33:17-23

Moses said, "I pray thee, show me thy glory."

This was a natural request on the part of Moses. He was in the presence of God up there on Mount Sinai. God spoke of His Glory and Moses asked to see it. But he did not know that he would not be able to endure it. Therefore God arranged to let him have a partial view. "You shall see my back; but my face shall not be seen."

Being human, all of us have a limited view. There isn't much that we know about anything. Experts tell us that no man has ever used more than 0.2 per cent of his full mental capacity, no matter how long or how hard he studies any problem. In the things of the Spirit man also has a limited view. He may have much spiritual knowledge, but he is still far, far away from the complete view. St. Paul said that we "see in a mirror dimly" . . . "I know in part." Even so, if we wish to see it, God can give us a sight of Him in our hearts. It is a limited view, but for us it is satisfying enough.

Thursday, March 3
HE WENT BEFORE

Read Hebrews 2:10-15

For it was fitting that he, for whom nd by whom all things exist . . . should ake the pioneer of their salvation perct through suffering.

Christ comes very close to all believers hen it is remembered that He was here the flesh. He was one of us. But He omes closer still when it is known that e came on a mission of love, to lay own His life for us. And especially does e come close when we realize that there no experience we may have, by way of ffering or temptation, that Christ did ot experience before us. He pioneered in very field.

Of comfort to all who are on the way f life is this fact that Christ has gone efore, and still goes on ahead. He is like he lamplighter keeping ahead of us, setng lamps aglow so that it will not be ark, and so that the dampness of gloom ill be lifted. But deeper, the suffering of hrist has meaning for all of us. By it we e made fit for God. In this sense we raw close to Christ, for He is our Savr, whom we worship and serve.

Friday, March 4
DO YOU KNOW?

Read John 8:21-30

So Jesus said, "When you have lifted up the Son of man, then you will know that I am he."

Then they would know. Then they would find out that they had been blind, that they had been foolish to keep arguing for their old-time religion. Jesus told the unbelieving Jews that after He had been crucified He would come to His own with a power such as men had never seen before.

And it was true. Christ crucified has become the central fact of life, around which all history has swung. People's lives are matched against this one great fact. When they take this fact into account they are blessed; if they do not deal honestly with it, they go unblessed.

But, do you know that Christ is the Son of God? Does the fact that He was "lifted up" mean anything to you? That is the important question here and one that you must answer for yourself. Come to Calvary and see for yourself. When you look up and see, you behold your Savior, and seeing Him you will know.

Saturday, March 5
GOD WITH US

Read Exodus 14:13-21

"Fear not, stand firm, and see the salvation of the Lord, which he will work for you today."

The story of the Israelites crossing the sea—on dry land—is full of exciting drama. It has all the urgency of a good story. And it shows the power of God as He uses it in the care of His people. Those who first heard this story in childhood have no trouble to accept it. Those who come upon such "strange doings" after they have grown, and are perhaps worldly-wise, have a hard time to believe it. But the story reveals the power of God as He is portrayed over and over throughout the Bible. He is mighty to save.

For us, in our day, the word is to be fearless, stand firm, and depend upon God. For He is able. Often we stand in "impossible" situations. The "sea" is before us and the pursuing "Egyptians" are coming after us. What then? Depend upon God.

Teach us, O Lord, to depend upon Thee. Every day Thou dost show Thy mighty arm to us. Make us fearless and faithful. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olso

NATIONAL LUTHERAN COUNCIL HAS ANNUAL SESSIONS IN ATLANTIC CITY

The National Lutheran Council, a cooperative agency of eight church bodies with a constituency of four and one-half million members, held its 37th annual meeting in Atlantic City, N. J., February 1-4, 1955. The member bodies, in the order of their size, are: United Lutheran Church in America; Evangelical Lutheran Church; American Lutheran Church; Augustana Lutheran Church; Lutheran Free Church; United Evangelical Lutheran Church; Finnish Evangelical Lutheran Church (Suomi Synod); American Evangelical Lutheran Church.

In the years since its formation its major efforts have been devoted to meeting the needs of Lutherans who have been caught in the tragedies of wars and their aftermath. Since 1947 the Council has been the U.S.A. Committee of the Lutheran World Federation, with the larger responsibilities which that action brought forth. The Council is also active in many fields in behalf of the churches which compose its membership, including social welfare, student work, public relations, research and statistics, American missions, service to military personnel and hospitalized veterans, Latin American missions, aid to foreign mission fields cut off from parent mission societies in Europe, resettlement of refugees, and inter-church aid and material relief abroad.

PERSONNEL

The executive director of the Council is Dr. Paul C. Empie, who has completed ten years with the agency, having been director since 1948. He had formerly been assistant director under Dr. Ralph H. Long. During the entire ten years he has directed Lutheran World Action. Fitting recognition was given, during the Council's annual meeting, honoring him as an able, devoted, far-seeing Lutheran leader. A citation was presented by Dr. Rees Edgar Tulloss on behalf of the councillors.

Executive secretaries of the Council are: Dr. Henry J. Whiting, Division of Welfare; Dr. H. Conrad Hoyer, Division of American Missions; the Rev. Donald Heiges, Division of Student Service; Dr. Stewart W. Herman, Division of Lutheran Cooperation in Latin America; Dr. George F. Hall, Commission on Younger Churches and Orphaned Missions; the Rev. Engebret O. Midboe, Bureau of Service to Military Personnel.

Officers of the Council are: Dr. Oscar A. Benson, Minneapolis, president of the Augustana Lutheran Church, president; Dr. H. F. Schuh, Columbus, Ohio, president of the American Lutheran Church, vice president; Dr. F. Eppling Reinartz, New York, secretary of The United Lutheran Church in America, secretary; and Mr. Fred C. Eggerstedt, Richmond Hill, L. I., N. Y., treasurer.

RESETTLEMENT

One of the major concerns of the Council this year was with regard to the program of resettlement of refugees from Europe. A year ago decisions were made in the face of uncertain interpretations of the Refugee Relief Act of 1953. At this meeting the experience of the year was reviewed. It was reported that the "harsh statistics" revealed only nine refugees brought over by early December, at an approximate cost of $141,800, although more than 2,500 assurances were filed between November, 1953 and July, 1954.

Last March an agreement was reached whereby the resettlement program would be a joint effort of the Council and the Lutheran Church—Missouri Synod. At this meeting the advisability of that relationship continuing came under review by both groups.

The Council decided, after this study, to continue the arrangement with the Lutheran Church—Missouri Synod through December 31, 1957. The total budget for the program is to be one million dollars, actual expenditures to be allocated in the ratio of 60% to the Council and 40% to the Missouri Synod.

REFERRALS

Two proposals were approved by th Council and sent on to the participa ing bodies for action. The first of thes calls for the establishment of a D vision of Lutheran World Federatio Affairs which, "shall have as its fun tion the furtherance of the interests the Lutheran World Federation an the discharge by the Council of its du ties as the national committee of th Federation in the United States America." The outline for the pr posed Division calls for the followin departments: Department of Luthera World Service, Department of Young Churches and Orphaned Missions, D partment of Theology, Department Lutheran Cooperation in Latin Ame ica.

The other proposal, sent on to th participating bodies for action, involv a department of Radio and Televisio as a part of the Division of Public R lations. Enough church bodies hav already given approval in principle. remains for these church bodies to i dicate whether they desire to be pa ticipants in the work of the new d partment.

MILITARY CHAPLAINS

The first report to the Council mad by the Rev. E. O. Midboe, newl elected to his office, told of growin interest on the parts of military leade and service personnel generally in th ministry carried on by chaplains the armed forces. He found this inte est in the large annual attendance religious services, an increasing nu ber of preaching missions, retreats f chaplains, and the facilities made ava able.

"These manifestations of renew emphasis on the things of the spirit he said, "reveal a consciousness th the real bulwark of our civilization an free way of life lies not in materi power alone, but in man's dependen upon God as He reveals Himself an guides the destinies of nations."

Mr. Midboe reported that for th first time in many years the NL

uota for chaplains was filled or near- so throughout an entire calendar ear. The total strength of Lutheran haplains is presently 775, including 50 from NLC bodies and 225 from he Lutheran Church—Missouri Syn- d. Of these 293 are on active duty. Ie concluded that the present empha- is on building up a strong reserve orce of chaplains is a wise step in the rocurement program.

ERVICE DURING MILITARY LIFE

The Church has a major responsibility o its youth to help prepare them for a garrison life of long duration," in he opinion of Dr. Carl F. Yeager, as- ociate secretary of the Lutheran Serv- e Commission, who reported to the Council. It must, among many possi- ilities, look at service centers and ervice programs as a permanent phase f church work rather than an emer- ency program, he said.

Stressing that "the witness to Christ nd His Church are the only effec- ve means of fighting the deteriorating nfluence of materialism and immoral- y," he said Lutheran congregations ust "more zealously cultivate the piritual soil that largely sustains its outh during the boredom and lone- ness of military life." He also urged outh organizations of the Church to ccept a larger share of responsibility or assisting youth to "develop Chris- an leisure patterns and the stability f character to resist the temptations nd pitfalls of military life."

Dr. Yeager expressed his strongest oncerns over signs of apathy and in- ifference toward spiritual service for he Armed Forces created by the end f the "shooting war" and lowered raft quotas, and called for a forth- ght acceptance of a program for the hurch which recognizes that "the ilitary establishment has become a ermanent part of the American way f life."

RPHANED MISSIONS

The orphaned missions which came to he attention of Lutherans of the ouncil during and following World Var II are not yet back in the "fam- y" to which they belong. As a result ey continue to be the concern of the ouncil, partly through a direct re- onsibility to the mission fields in Tanganyika and partly through the avenue of the Department of World Missions of the Lutheran World Federation. American Lutherans are continuing to contribute nearly one million dollars annually to the support of orphaned mission, most of which is provided through Lutheran World Action.

The establishment of the LWF's Department of World Missions brought the occasion for the surrendering of responsibility for younger churches and orphaned missions in India, South Africa, Southwest Africa, Ethiopia, Borneo and Japan late in 1953, work in Hong Kong in 1954 and work in Jordan, New Guinea and Indonesia early in 1955. The bulk of financial support remains with American Lutherans however. Dr. George F. Hall, executive secretary of CYCOM, said, "European societies are doing very well indeed and are to be commended for their contribution, but a realistic appraisal indicates that it is Lutheran World Action money which makes assistance to these fields possible to a workable degree."

Dr. Hall reported that CYCOM (Commission on Younger Churches and Orphaned Missions) will continue administration of three former German mission fields in Tanganyika. The future relationship of CYCOM to the LWF's department will be that of "partner and sponsor." He told of some projects planned for the near future in Africa: An all-Africa Lutheran Conference in November; an Institute for Churchmen from Africa and Asia to begin early in 1956; an accelerated scholarship program to bring churchmen to the U.S. and Europe.

MINORITY GROUPS

Ministering to racial minorities through the established congregation, and welcoming them into the fellowship of the congregation on the same basis as any other people, is "gradually becoming an accepted point of view," in Lutheran churches. This is the conviction of Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions of the Council, expressed to the Council. He spoke of the development of a parish point of view in the churches in relation to other peoples of various cultures and backgrounds.

As a "splendid illustration" of the trend, he cited the church work in Negro communities. Not many years ago, he said, it was assumed by most people that this meant establishing separate congregations to serve Negro people in Negro communities. "Dramatic, indeed, has been the change of the past five years," he said. "Dozens of Lutheran churches in all parts of America have Negro members; dozens of others are ready to receive them, and many others have started the educational process to prepare their people for the day."

Dr. Hoyer stressed that the American missions enterprise is "great and urgent, for there are still sixty million unchurched in the nation, and change is the order of the day." He particularly urged greater attention to church work in Negro communities, in the Lutheran approach to Jewish people, in service to temporary boom communities.

He reported that the eight church bodies cooperating in the Council spend nearly $3,000,000 each year on home mission enterprises and invest another $5,000,00 in loans for new churches, parsonages and parish houses. Last year they organized 120 new congregations.

WORTHY OF NOTE . . .

More than $38 million in food, clothing, medicines and other supplies have been shipped to 28 countries abroad by Lutheran World Relief since it began operations in 1946 as the material aid agency of the National Lutheran Council, according to Bernard A. Confer, executive secretary of LWR. He told of a new record set in 1954, when 22,047,620 pounds of relief supplies were shipped, valued at $8,200,787, for distribution to refugees and other needy in thirteen overseas countries. . . . The All Lutheran Food Appeal had receipts reaching $500,000 in total value. Contributions included 176 carloads of rice, maize, wheat and corn from 13 agricultural states. . . . When Dr. Stewart W. Herman reported to the Council he predicted that evangelical Protestantism will have an increasingly important part in the spiritual growth of the people of South America as their economic and social conditions improve.

BOARD OF DIRECTORS OF THE YPLL

When the annual meeting of the Board of Directors of the Young People's Luther League convened on January 11, nine of the me were being initiated into their responsibilities, having been elected at conventions last fall. The presidents of the eleven districts of th Luther League and the elected officers of the international YPLL make up the Board. Left to right around the table, the Board membe are: Dale Sandstrom, Concordia College, Moorhead, Minn., treasurer; Dorothy Bridley, Rockford, Illinois, secretary; Verona Jacobso Des Moines, Iowa, PTL secretary; the Rev. Sidney Nelson, Frontier, Saskatchewan, Canada, youth director; the Rev. Arnold Hagen, Va couver, B.C., Canada District president; the Rev. Gordon Smedsrud, Ames, Iowa, South Central District; the Rev. Sherman Korshav Long Beach, Calif., California District; the Rev. Maynard Midthun, Onalaska, Wis., Eastern District; the Rev. Marcus Gravdal, Eau Clair Wis., president; the Rev. Carroll Hinderlie, ELC youth director; Robert Nervig, Brooklyn, N. Y., second vice president; the Rev. Gilfor Helgesen, Mitchell, S. Dak., South Dakota District; the Rev. William Hood, Big Timber, Montana, Rocky Mountain District; the Re Gordon Egertson, Portland, Oregon, Pacific District; the Rev. Oliver Ruud, Alexandria, Minn., Northern Minnesota District; the Rev. H Manford Knudsvig, Minneapolis, Southern Minnesota District; the Rev. Alvin Selid, Enderlin, N. Dak., North Dakota District; the Re Paul B. Eid, Baldwin, L. I., Atlantic District; Dar Roa, youth evangelist. The Rev. Bernhart Hansen, Los Gatos, California, first vice pres dent, was not present.

LUTHERAN WORLD ACTION REACHES $2,835,218 FOR 1954

Lutheran World Action, the "working arm" of the National Lutheran Council in emergency matters in this country and abroad, received more than 109 per cent of its 1954 goal of $2,600,000, with receipts totaling $2,835,218. Seven of the eight church bodies participating in the Council reached or surpassed their quotas, and the eighth was handicapped with a change in fiscal year.

One year ago, at its annual meeting, the Council sent a request to the participating church bodies belonging to it, to provide an additional 10 per cent beyond the established quotas to permit a response to unexpected needs which had arisen, particularly in the resettlement of refugees and in the mission fields in Tanganyika. The contribution of 109 per cent was a splendid proof of responsibility in the congregations of the NLC, and of their trust in the judgment of those selected to represent them in the Council.

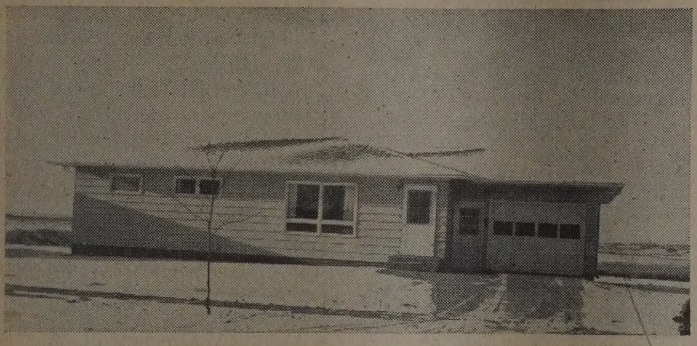
The 1955 goal for LWA has been s at $2,962,000, the 1956 goal at $3,172 000, and the 1957 goal at $3,250,000.

The final report of the 1954 LWA appeal follows:

	GOAL	CASH RECEIVED	PER CENT
United Lutheran Church in America	$1,225,106.00	$1,383,899.98	112.9
Evangelical Lutheran Church	528,868.00	554,554.12	104.8
American Lutheran Church	453,709.00	453,709.00	100.0
Augustana Lutheran Church	294,354.00	328,146.89	111.4
Lutheran Free Church	37,470.00	37,900.00	101.
United Evangelical Lutheran Church	28,012.00	30,813.20	110.0
Suomi Synod	19,557.00	14,696.97	75.
American Evangelical Lutheran Church	12,924.00	15,269.20	118.
Undesignated		16,229.17	
TOTALS	$2,600,000.00	$2.835,218.53	109.0

Within the E.L.C.

NEW RURAL PARISH PARSONAGE IN NORTH DAKOTA



bove is a picture of the recently purchased parsonage of the lately organized rural airie Valley parish near Williston, N. Dak. This parish is made up of three young ngregations: Roseland, Our Saviour's, and Trinity. The parsonage was dedicated Dec. 5 District President Tallakson. About a fortnight earlier groundbreaking services took ace as the beginning of the erction of a $10,000 church for Trinity congregation at arley Crossing. Pastor of this new parish is the Rev. Peter N. Tengesdal.

RSONS

The Rev. Modolf W. Tolo, pastor Lee, Ill., since 1946, was installed pastor of the Galesburg-Clifford par- in North Dakota on January 23.

The Rev. Nels C. Carlson, formerly Miles City, Montana, was installed b. 13 as pastor of First Lutheran hurch, Glasgow, Montana.

Ludvig Siqveland, a senior at Luther heological Seminary, St. Paul, has ac- pted a call to Camano Church at anwood, Wash. His predecessor there, e **Rev. Ralph Moe,** is now a navy aplain.

The Rev. Ray Farness will be re- ased from active duty as navy chap- in by June 29 and will then be ready begin his pastorate in First Lutheran hurch, Duluth, Minn.

Mr. and Mrs. Stener Amundson, embers of Portsmouth Trinity hurch, Portland, Oregon, were re- ntly honored by their congregation, e occasion being the fiftieth anni- rsary of their wedding.

The Rev. Albert S. Olson of Hanley, sk., will move to his new parish at rasbourg, Sask., by April 10.

The Rev. Walter G. Johnson, for- erly of Gilbert, Iowa, was installed pastor of the Harmony parish in the outhern Minnesota District on Feb. . On the same day **the Rev. Knut onson,** who earlier had served it as terim pastor, was installed as assistant stor of the parish.

The Rev. Conrad Thompson, ELC rector of evangelism, has been named airman of the Lutheran Evangelism ouncil and also a member of the Commission on Stewardship and Congregational Life, an American contact group with the Lutheran World Federation.

Dr. L. N. Field and Dr. E. Clifford Nelson, professors at Luther Theological Seminary, St. Paul, have been named members of American contact groups with the Lutheran World Federation, Dr. Field on the Commission on Liturgy, Dr. Nelson on the Commission on International Affairs.

Mrs. Ella Gullickson Siljan, widow of the Rev. O. G. U. Siljan, who died in 1936, passed away Nov. 18, 1954.

Dr. Odd Gornitzka, for more than a quarter century an instructor at the Lutheran Bible Institute, will be honored at an appreciation service Monday evening, Feb. 21, at the chapel of the Institute's Minneapolis school.

DISTRICTS

Eastern

La Crosse, Wis. St. Paul's Church, parish of the Rev. Arthur M. Feroe, has decided on the erection of a new parish house and chapel. Construction work will begin in the spring.

Soldiers Grove, Wis. The church building of Our Saviour's Church, parish of the Rev. P. A. Wahl, was completely destroyed by fire on Jan. 28.

Chicago, Ill. The a cappella choir of Moreland Church, directed by Edward A. Nelson, will upon invitation participate in the Eastern sunrise service at Red Rock Canyon, Denver, Colo. This service will be broadcast from coast to coast, over 300 radio stations.

Poems you'll enjoy

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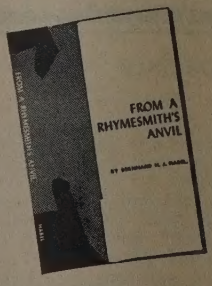
PRAYER

Lord, this I ask:
Whate'er the task
Which Thou dost send
For me to do,
That Thou wilt lend
Till days are through,
The strength I need
For holy deed.

At setting sun
When work is done,
O Lord, I plead,
By Thine own hand
My soul to lead
To promised land,
Where I by grace
Shall see Thy face.

Selected from *From a Rhymesmith's Anvil*



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Minneapolis, Minn. An adult class of forty-five members received confirmation on Jan. 23 in Central Lutheran Church.

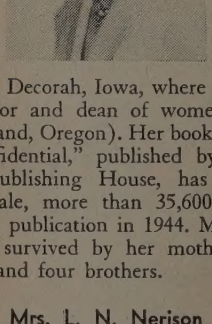
OBITUARIES

Harold J. Collier

Harold Jacob Collier, an active member of Oslo Church, near Gruver, Texas, died Jan. 17, in his 47th year. He was chairman of the building committee of his church and a member of the church council of the South Central District. Survivors are his wife, nee Jimmie Lee Archer, and three sons. Born March 11, 1908, at Alpina, S. Dak., Mr. Collier lived in Texas since 1935.

Alice Hustad

Alice Hustad, the author of the widely read book for teen-age girls, "Strictly Confidential," died Jan. 25, at Glenwood, Minn., at 48 years of age. Funeral services took place Jan. 29 at Nora Church, near Kensington, Minn., the Rev. Paul Johnshoy officiating. She was born Nov. 23, 1906, in the Kensington community. After attendance at St. Cloud Teachers College and University of Minnesota she taught in various schools (among these Luther



College, Decorah, Iowa, where she was counsellor and dean of women, later at Portland, Oregon). Her book "Strictly Confidential," published by Augsburg Publishing House, has had a ready sale, more than 35,600 copies, since its publication in 1944. Miss Hustad is survived by her mother, two sisters, and four brothers.

Mrs. L. N. Nerison

Mrs. Esther Stolee Nerison, Jackson, Minn., wife of Dr. L. N. Nerison and a daughter of Dr. and Mrs. M. J. Stolee, died Jan. 28 at 42 years of age. At the funeral, which took place at Jackson Feb. 1, the Rev. F. A. Sommars officiated. Esther Stolee was born in Minneapolis Nov. 6, 1912. After completing high school in 1930 she studied at St. Olaf College. In 1936 she married Dr. L. N. Nerison, who survives her together with one son, three brothers, and two sisters.

ANNOUNCEMENTS

Announcements should not be sent to the Placement Service, but directly to the **Lutheran Herald.** Insertion of announcements is free, one insertion only. No paid advertisements are accepted.

Wanted: Used copies of Lutheran Hymnary. Write Robert W. Wilkinson, 1812 Whitman Place, Pasco, Wash.

Northern Minnesota District pastoral conference will meet April 19-20 at Our Saviour's Church, Hibbing, Minn.

Breckenridge Church, Breckenridge, Minn., broadcasts every Sunday, 9:30 a.m., station KBMW, Breckenridge-Wahpeton, 1450 kc.

Notice. News of Lutherans moving into Dallas, Texas, should be sent to either the Rev. M. T. Jenson, 1717 W. 8th St., or to the Rev. D. R. Hamilton, 5843 Goliad Ave., or to both.

CHANGES OF ADDRESS FOR PASTORS

John L. Johnson, Casilla 1334, Cuenca, Ecuador, South America 1-13-55

Harold J. Larsen, 5601 E. Broadway, Tucson 12, Arizona 1-31-55

Gerald Lundby, House No. 3, Lane 1, Cheng Kung Road, Tianan, Tiawan 1-31-55

Herbert B. Nelson, Untunjambili Mission, Kranskop, Natal, Union of South Africa 1-31-55

Albert S. Olson, Strasbourg, Sask. 4-10-55

R. C. Reinholtzen, 214 7th St., Cloquet, Minn. 1-21-55

S. O. Sande, Box 655, Hettinger, N. D.

ADVERTISEMENT FOR BIDS

Sealed bids will be accepted by the Board of Trustees of the Grace Lutheran Church of Sisseton, South Dakota, at the Parish Office up until 6:00 P.M. March 4, 1955, on the sale of the properties on the North half of city block 60 directly east of Roberts County Court House in the city of Sisseton. The said properties being offered for sale consisting of the church building, 37 feet wide and 72 feet long. Bids on the church building will be considered with pews and heating system or without.

An eight room modern frame house known as the Grace Lutheran Parish House on lots 6 to 18, block 60, east of the church building. The above properties to be moved from their present sites within a reasonable length of time. Bids must be accompanied by a certified check in the amount of five per cent of total bid. Checks for bids not being accepted will be immediately returned to bidder. The Board of Trustees reserves the right to reject any or all bids.

Board of Trustees of
Grace Lutheran Church
Sisseton, South Dakota

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

239 acre heavy soil farm home for sale, Swift County, Minnesota. 9 miles to town, Lutheran community. Farm on state tarvia highway. School nearby. 401-1A

400 acre dairy or stock farm for sale cheap, to settle estate. Mail route, milk and school bus route. Close to ELC church. 5 miles to town. Crow Wing Co., Minn. 401-2A

160 acre dairy or stock farm for sale in central Minn. All open, no rocks in field. Good buildings, REA, pressure water system. Barn has 22 stanchions and 2 leans. Will equipped or not. Will consider trade for p erty in Washington or Oregon. 401

204 acre ideal dairy and stock farm sale in Grant Co., Minn. Located on highway 1 mile out of town in Luthe community. 7 room house, large barn w stanchions, drinking cups and bull pen, s hen house, granary and other buildings. E tricity, phone. Near by this farm is a acre farm for sale without buildings. two together would make a very good fa 401

80 acre Pope Co., Minn. farm for sale.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ted 2½ miles from town. All land under ltivation, perfect laying land. 6 room mod- house, automatic hot water heater. Good t buildings, phone, elec., and school bus vice. Price, $11,000; terms can be arranged. 401-5A

210 acre farm for sale in Red River valley, ay Co., Minn. Good buildings, running ater. School bus, mail and milk route. Good l. Lutheran community. Terms. 401-6A

520 acre valley farm for sale in Bowman ., North Dakota. Good buildings, excellent ater, electricity and phone. Spring creek run- ng through pasture. Good road. 300 acres der cultivation, balance in alfalfa, hay and sture. Price—$22,000. Will sell machinery d livestock if desired. 401-7A

320 acre valley farm for sale in Traill Co., orth Dakota. Perfect drainage, no rocks, no t holes. 35 acres in pasture with creek run- ng through corner of farm; 10 acres for rd and trees; balance being cropped. Large odern 6 bedroom house, hot water heat oker furnace; 50x50 ft. barn, machine shed, bin grain elevator, chicken coop. 2 large ard fence feed lots and good well near barn. l set for feeding cattle, sheep or pigs. Price, 20 per acre. 401-8A

80 acre special dairy farm bargain in cen- l Wisconsin. 70 acres plowed. Modern build- gs. Price over $7,500; terms. 401-9A

omes

7 room house, insulated, enclosed porch, ge garden, fruit trees and berries for sale in y of 1,500, Goodhue Co., Minn. Barn, hen use, shed, well. Strong Lutheran commun- . Price, $6,300; part cash, balance reason- le terms. 401-10B

Summer homes for sale on Lake Court eilles near Hayward, Wisconsin. Furnished cept bedrooms, 6½ rooms, natural fireplaces living room and dining room, complete th, hot and cold water, glazed in porch, ft. shoreline. Lutheran churches. Price— ,500. Extra lot available, $1,000. 401-11B

sinesses

Bakery and cafe, also banquet room in base- nt for sale in good farming town, south- n Minnesota. Lutheran church. Stock and tures; price—$16,000. 401-12C

Cafe, doing very good business in southern nnesota town of 30,000, for sale. Will nd close investigation. Price, $4,700. 401-13C

Recreation center and cafe for sale in Pipe- ne Co., Minn. All fixtures in excellent con- ion. Price, $18,000. 3 Lutheran churches town. Good business. 401-14C

Country grocery store and produce station sale in West Central Minnesota. 401-16C

General store in inland town for sale in rthern Minn. Handles groceries, work thes and some hardware. 20 acres of land crop, good barn, 4 room garage and 7 om house. Lutheran community; close to ool. 401-17C

Laundromat for sale in thriving city in thern Minnesota. Showing good income. theran churches. 401-18C

FOR RENT

Room for rent in South Minneapolis for o girls. Near ELC churches and bus line. th kitchen privileges. 401-19B

Large, pleasant front room for rent. One ck from bus and park. One in family. tchen privileges. Employed woman. Price sonable. 401-20B

Modern, five room summer home for rent private peninsula, Lake Court Oreilles, r Hayward, Wisconsin. Everything fur- hed, glazed porch. Adults preferred. $50 per week for two; $60 per week for four. Lutheran churches. 401-21B

WANTED TO BUY

Small farm or acreage wanted. Must be on good road, highway preferred, near Seattle or Everett, Washington. State location and price in first letter. 401-22A

80 to 160 acre farm wanted in Northern Minn. or Northern Wisconsin. Prefer half cleared. Good buildings and close to Lutheran church of Scandinavian descent. 401-23A

Lutheran family desires to buy or rent a two apartment bungalow or duplex with attics and double bedrooms, preferably in South Minneapolis. 401-24B

POSITIONS WANTED

Practical nurse wants bedridden patients in her home in south Minneapolis. Has 25 years experience taking care of old people. 401-25D

Widow with 4 year old son desires housework, preferably on a farm but other places considered. Prefer place within driving distance of Fergus Falls, Minn. Could go further if necessary. 401-26D

Woman desires housekeeping position for widower. Can give good references. 401-27D

Man and wife, or both, desire position as janitor or general custodian work in church or institution. Recommendations available. 401-28E

Young couple with one child would like job on farm or elsewhere. 401-29E

Middle aged man, in good health, desires work on farm or resort year around. More for board and room than large wages. Experienced in carpenter and repair work. Lutheran home preferred. 401-30E

Married man with experience as a teacher, insurance salesman and bank cashier desires position in a bank in large Lutheran community or as a business manager for a church organization. 401-31E

Industrial Arts instructor wants full time position in high school in Lutheran community in Northern Minnesota. 401-32E

Young public school administrator finishing master's degree this spring desires position in good Lutheran community. Has experience in an integrated school system with supervision of high and grade schools. Best references available. 401-33E

HELP WANTED

Cook wanted to assume kitchen responsibilities for American Plan resort in Park Rapids, Minn. area. Serve 30 to 40 guests. No liquor served, family type resort, modern kitchen. 401-34F

Room, board and some care wanted for two middle-aged women who are arthritic. South suburban Minneapolis preferred. 401-35F

Woman wanted to do housework and care for young boy. Good farm home in southern Minn. Modern conveniences and good working conditions. No objection to one or two children. 401-36F

Marvelous opportunity in Texas for kindergarten teacher to conduct classes in the morning; afternoons devoted to classroom preparation and assisting the pastor. Good salary with opportunity for advancement. Ability to play piano desirable. 401-37F

Insurance agency is seeking Lutheran man of sales ability. All types of insurance represented. Should have accounting experience, some bank experience helpful. Prefer married man with musical ability, especially in choir. 401-38G

Married couple wanted by April 1 to work on small farm near Pine Island, Minnesota. 401-39G

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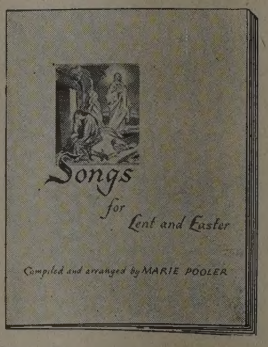
SONGS FOR LENT AND EASTER compiled and arranged by Marie Pooler



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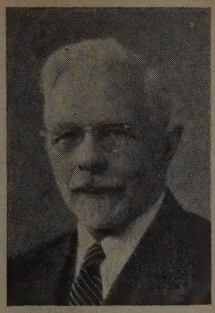

Dr. Tanner, a retired professor of the Luther Theological Seminary in St. Paul, continues his Christian service as Teacher of Bible at Waldorf College, Forest City, Iowa. He is the author of "Atonement and Forgiveness," "Exploring God's Word," the Junior and Senior Confirmation Books, and numerous of the Ten Studies texts in the Teacher-Training series.

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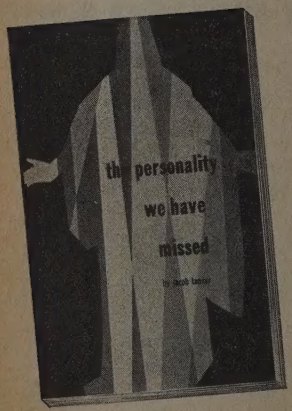

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